Sophia Perennis

Magic and Tasawwuf, by Charles Upton

[INTRODUCTORY NOTE: The basic approach of René Guénon, Ananda Coomaraswamy and Frithjof Schuon to the Spiritual Path was as far from magic as can be imagined, although Baron Julius Evola practiced something he called by that name. Prof. Patrick Laude, however, in his ***Frithjof Schuon: Life and Teachings****, characterized Schuon's Native American practices as "Shamanism" (incorrectly I believe), while the late Algis Uzdavinys seemed to call for a renewal of Neo-Platonic and/or Egyptian theurgy in his* ***Philosophy and Theology in Late Antiquity****. Theurgy, being a sacred art (as Shamanism also is, or was), is certainly not to be simply identified with magic or thaumaturgy; nonetheless, archaic forms of theurgy in their decadence undoubtedly contributed to the growth of various types of subversive thaumaturgy, a "counter-initiatory influence which, like that of degenerate Shamanism (though legitimate Shamanism, God willing, is still in existence) has lasted into our own times. Sufism too has its thaumaturgic practices, some of them undoubtedly of great antiquity. And in view of the fact that many people who are attracted to esoteric spirituality do not always clearly differentiate between esoterism and magic, this essay, in which I do my best to make the difference between them crystal clear, may be timely.]*

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[They] follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the angels) teach it to anyone until they said: We are only a temptation, therefore disbelieve not. (Qur'an 2:102)

In our time, the great resurgence of interest in the magical arts, both traditional and innovative, should be obvious to all. In the minds of many people, magic and occultism, mysticism and esoterism—anything in the spiritual field outside of strictly moralistic religion—are seen as intrinsically similar, if not identical. And while it may be true up to a point (and ironically so) that an interest in both legitimate esoterism and magic be shared by certain groups and subcultures who are fundamentally opposed to mainstream religion, in metaphysical and cosmological terms the magical path and the esoteric spiritual Path lead to radically different destinations. As many religions teach, while paranormal powers or *siddhis* (the Hindu term) may or may not develop as an accidental result of progress on the Path, to *seek* such powers is always detrimental to the spiritual life; and this is certainly true in terms of *tasawwuf* or Sufism. Although historical Sufism embraces (legitimately or otherwise) certain thaumaturgic practices which when deviated may tend toward the magical, the truth is that magic and *tasawwuf*, in essence, are poles apart. [NOTE: The first step, though certainly not the last, in determining the legitimacy of any form of thaumaturgy or theurgy or spiritual practice is to ask whether or not it forms an integral part of a Divine revelation that is presently in force, and consequently enjoys God's favor. Forms of magical or spiritual practice based on the mere literary or archaeological

resurrection of dead religions will be useless as best, and at worst make us vulnerable to the toxic psychic residues of forms of the Spirit that have departed this world. Consequently when Algis Uzdavinys, that incomparable scholar of archaic forms of the sacred who unfortunately is no longer with us, says in **Philosophy and Theurgy in Late Antiquity** [Sophia Perennis, 2010], "if the summit of perfection is achieved only through the union with the divine principles themselves and, if they are called 'gods', the traditional means of ascent should be rehabilitated and reused"—thereby apparently calling for a return to polytheistic theurgy—I cannot go along with him.]

According to Islamic lore, the one who been opened to the psychic plane but has been unable to transcend it and make contact with the Spiritual plane, as well as anyone who has *broken into* the psychic plane on his own initiative instead of allowing God to open it in His own time, is in danger of becoming a *saher*, a sorcerer; the same destiny may lie in wait for the Sufi who abandons the Path after having made a certain degree of progress. The *saher* becomes subject to various psychic influences he may believe he can dominate, but which in reality dominate him. The essence of Sufism is to choose God's will over one's own, until it is realized that only God's Will exists; consequently *tasawwuf* precludes magic definitively and from the outset (though the *saher* may sometimes feed himself on the crumbs that fall from the Sufis' table; cf. Qur'an 20:86-96, verse 96 in particular). There are also many stories in Islam of human interactions with those subtle beings of the psychic plane known as the Jinn, stories involving poets, warriors, sorcerers, physicians, Sufis and others; some of them are undoubtedly true. Islam, unlike Christianity, but in line with many archaic religions, sees the Jinn—whom we in the west call the "fairies"—as made up of both good and evil spirits, both Muslims and unbelievers. However, the Qur'an is clear on the fate of those human beings who conclude alliances with them: *In the day when He will gather them together (He will say): O ye assembly of the jinn! Many of humankind did ye seduce. And their adherents among humankind will say: Our Lord! We have enjoyed one another, but now we have arrived at the appointed term which Thou appointedst for us. He will say: Fire is your home, abide therein forever, save him whom Allah willeth (to deliver). Lo! thy Lord is Wise, Aware* (Q. 6:129). Some claim that this applies only to the evil Jinn; nonetheless it is recognized by the Sufis that human intercourse with even the Muslim Jinn can have a deleterious effect; they can be highly fascinating and *distracting* to the person attempting to fulfill the Trust by conforming his humanity to Allah (cf. Qur'an 33:72) because they are not on the "human stem". A story is told of one Sufi saint who, whenever he performed his daily prayers, was joined by a group of the Jinn, obviously the Muslim Jinn; as soon as he realized this, he asked them kindly to find another place to pray. And there is little doubt that many magical operations are based on human interaction with the Jinn and their powers.

Magic, though it certainly leads to delusion, is itself quite real. It is an actual psychic "technology" that can produce real psychic and physical results. Every human civilization throughout history, except for the most recent and the most materialistic, has known this, and nearly every sacred scripture, including the Bible and the Qur'an, attests to it. And as long as we see things from the psychophysical level alone, according to a worldview based on the essentially profane root-assumptions of that level, we are justified in defining magic as a power that can be used either for good, or for evil, or to secure useful information, or simply for entertainment.

When viewed from the Spiritual or Metaphysical level, however, the practice of magic, no matter what phenomena it is apparently able to produce, is seen as based upon a fundamentally false assumption. It's as if someone knew everything possible about operating a computer, but labored under the delusion that in operating it he was actually designing and building it. The magician may feel that he has the power to operate upon reality up to a certain point, and that he has had this assumption apparently confirmed innumerable times by concrete phenomena. But the fact is, reality was designed by Someone Else, and *is* Someone Else. Whoever thinks that he is the ultimate Doer, that he has the power and the right to both propose and dispose, is totally involved in illusion.

Yes, the will is free, but it is only *totally* free at one point: the point of the choice of masters. If you choose Reality as your master, then the notion that you are the ultimate Doer of anything whatever is totally dispelled. If you choose *any other* master, then you are essentially a magician, whether you deal with "occult" forces or simply with "ordinary" psychological or material forces. Ultimately, what makes a magician is not access to the realm of psychic or unseen powers; what makes a magician is the simple belief, the root illusion from which all other illusions spring, that he is the Doer. Once you fall under the power of this error, everything else follows, every other conceivable delusion. And if you believe that you are the Doer, then your intentions, "good "or "bad", "selfish" or "altruistic", ultimately come down to the same thing. This "ultimately" may take a long time to arrive, but direction of the road you have taken according to either the pursuit or evil or the *egotistical* pursuit of "good" is toward the creation of a world other than the one created by God, a non-existent world, a world which may be termed "total egotism" or "the pit of Hell" just as you please. If you believe that you are the Doer, the intent to do "good" and the intent to do "evil" both lead, slowly in the one case, swiftly in the other, to the same destination: the frozen paralysis of Hell. (In the words of William Blake, "Caiphas was in his own mind a benefactor to mankind".) That's part of what we mean when we say, usually without grasping its full implications, "the road to Hell is paved with good intentions". As a laughing, Mephistophelean hippy once told me in the 1970′s in the mountains of British Columbia, before one of the "excursions" we used to take in those days, "Let me clue you in: *all* magic is black magic".

In the words of the Peter O'Toole character of Lawrence of Arabia from the movie of the same name: "You can *do* whatever you want, but you can't *want* whatever you want." That's the crux. Let us say that a magician forms his intent, undergoes preparatory austerities, draws his magic circle, performs his invocations, summons his forces, produces his visions or his phenomena, and then succeeds in withdrawing from his "voluntary madness" and re-establishing his personality again in stable form in "ordinary reality" . Quite a tour-de-force! He has ridden the tiger, once again, and once again survived. And perhaps he can even see that his actions apparently had a good ongoing effect—or an evil one, if that's more to his taste. So it looks to him like he has covered the whole territory of reality pretty thoroughly, within the limits (of course) of his intent and his operation; like Satan in the Book of Job, he will be able to say that he's been "going to and fro in the earth and walking up and down in it". Little, apparently, has escaped his attention. [NOTE: "Voluntary madness" is a term coined by Peter Levenda, who presents, in his trilogy **Sinister Forces: A Grimoire of American Political Witchcraft**, much well-researched and documented evidence of the great affinities and bleed-throughs and conscious alliances between the world of the occult and that of the U. S. intelligence community,

a milieu that also involves many prominent figures of the ruling elite; his work exposes levels of evil that most of us have never dreamed of. His "metaphysic", based on magic and occultism, is erroneous and subversive, but his findings are of the greatest value for our understanding of "the rulers of the darkness of this world" and the counter-initiation that is their most direct expression.]

But the one thing that the most dedicated Shamanic healer (unless he is truly a holy man, truly *wakan*), or the most evil CIA brainwasher of the infamous MK-ULTRA mind-control program, forgets to ask, is: *where did that intent come from*? Is he actually deluded enough to believe that he has summoned it out of nothing? On the basis of what intent might he have been able to do that? The magician is like powerful, skilled and courageous warrior who confronts the enemy and triumphs (or is killed or captured, but for the sake of the argument let us say he triumphs). He feels powerful, successful, and seems entirely justified in this feeling. But zoom out to the next larger frame of reference and what do we see? This warrior is now revealed as nothing but a soldier acting under orders. Whose orders? Along what chain-of-command? In the service of what overall strategy, what political agenda? The soldier sees and knows next to nothing of this; that's not his business; his business is simply to do what he's told. And the same is true of the magician. He may be imminently successful in enacting his intent—but as to where that intent came from, he is in total ignorance. He never asks that question, never looks in that direction, because he believes *he* is the Doer. To obey your own intent is to act under the command, under the tyranny I would say, of forces you will *never* see as they are, or understand, or be able to name. You may come up with some sort of psychological insight into patterns of intent you take as causal, or into the nature of the spirit beings to whom you attribute them, but the true origin of these patterns is completely hidden from you. Why? Because if you are the Doer, your knowledge, for all your excursions into the grim, fascinating, multifarious worlds of the Unseen, begins and ends with you yourself. The only way to even begin to see the real patterns that lie behind your intent is to recognize that the Doer is Allah—no-one else, because there IS no-one else. Instead of obeying our own intent, it is our duty, by the Trust that is laid upon us, to intend to obey Reality alone: "There is no power or might except by Allah". This is the precise point where our true freedom lies—the point where our intent to submit to Allah effectively *is* Allah.

That's *tasawwuf*; that's the essence of the spiritual Path in every tradition. Everything else, every political strategy, every psychological manipulation or evasion, every buy or sell order on the stock market, every twisting of, or letting yourself be twisted by, occult forces, is in some sense magic. That's why must I reiterate, and insist: Sufism and magic are poles apart. Where there is Sufism, there is no magic. Where there is magic, there is no Sufism. Those adepts of *ruhaniyyat* (Sufi thaumaturgy) who think that they—by the wonderful power of Allah, of course!—are producing this or that phenomenon, are (in Rumi's simile) like children riding hobby-horses and playing at war.

A story may illustrate this point: Abbas Hussein calls the *adab* of the Prophet Muhammad (peace and blessings be upon him), his constant and never-failing courtesy, the *ultimate miracle*. Now calling the courtesy of the Prophet "the ultimate miracle" may seem like only a figure of speech, an exaggerated way of expressing admiration for a figure universally admired. But in another way it is the simple truth. A true story is told of a dervish who was

visiting other dervishes belonging to a different group. These dervishes were known for indulging in *karamat* or wondrous feats. One of these *karamat* was to cut themselves with knives and swords while under the influence of a spiritual state (*hal*), without drawing blood or leaving any wound. While the visiting dervish looked on, one of the dervishes of this group drew a razor-sharp sword, then leaned against it until it cut deeply into his belly. The visiting dervish, not being used to paranormal occurrences, jumped up and ran over to his brother dervish, anxiously asking him if he was injured, if he needed help. "Fool!" said the wonder worker. "Of course I am not injured! Have you no experience of such things in your order? I need fear nothing, the power of Allah has protected me." And so it was; when he withdrew the sword, no blood appeared, neither was there any wound.

What can we learn from this story as it relates to *adab*, and to the difference between magic and Sufism? Perhaps the lesson is that although the wonderworker had enough power to plunge a sword into his belly and remain uninjured, he did not have enough to avoid injuring his brother through discourtesy and arrogance, demonstrating that the power it takes to be courteous is greater than the power required to produce wonders. And the truth is, while magicians may perform wonders, only Allah can perform miracles—and the *adab* of Allah is necessarily perfect.

As soon as you let go of the illusion that you are self-created (which is easier said than done!), you will see God creating you in this instant—you and the entire universe. You will see with His Eye—or rather, He will see with the Eye of the Heart, that Eye occupying the center of the place now vacated by the mother of all illusions, the illusion of the self-created, self-defined, self-determined ego: the *nafs al-ammara*. And what He will see, whatever may be the patterns that manifest it, will be Himself Alone.

What, after all, are "phenomena"? What are these "significant coincidences" that so amaze the would-be magician that he dreams of one day being able to manipulate them by some sort of subtle occult bridge between the inner self and the outer world? In the words of the Holy Qur'an (41:53), *We will show them Our signs on the horizons and in themselves, till it is clear to them that it is the truth. Suffice it not as to thy Lord, that he is witness over everything?* This verse reveals the true nature of the phenomenon that Jung named *synchronicity*, which is not based, as he and physicist Wolfgang Pauli speculated, on some mysterious affinity between mind and matter that might be explained by the "non-locality" principle of sub-atomic particles, but which simply reflects the truth that only God is the Real; consequently the world of subject-object polarities that both veils and reveals Him, that He both pervades and transcends, is ultimately unreal. To the degree that we believe it is real, however, an act of God that is one in essence, just as He is One, will falsely appear—through the distorting prism of the ego—as refracted into "inner" and "outer" events. If we were completely free of the delusion of the ego, the *nafs al-ammara*, *all* events would appear as synchronicities. We would witness them not as products of antecedent causes in time but as eternal acts of God that send their waves through psyche and world simultaneously, because the subjective self and the world it sees are two inseparable designs woven into the one pattern of existence.

The illusion that I am the Doer, the illusion of personal power, is doom. We may think of the evil black magician or CIA brainwasher of MK-ULTRA as "powerful"—and yet, as Peter Levenda points out in **Sinister Forces**, the CIA interrogation manual (retrieved, heavily

censored, via the Freedom of Information Act), whose methods he compares quite convincingly to magical techniques from many cultures, requires that the interrogator split himself in two, that he "sincerely "act as a "true friend" and a "real enemy" at the same time: in order to dominate the soul of his victim, in other words, he must effectively destroy his own soul. [NOTE: This apparently validates my contention, in **The System of Antichrist: Truth and Falsehood in Post-modernism and the New Age** [Sophia Perennis, 2001], that one of the central techniques of individual or mass mind control is "unconscious contradiction", though in terms of the interrogation technique here in question the contradiction is conscious in the sense that it is overt, while still remaining unconscious in the sense that the broken mind of the victim can no longer understand that for one's torturer to be one's true friend "does not compute".]

And lest we fall into the error of seeing only those magical or occult operations based on the most obvious sort of evil intent as capable of splitting the soul, we must realize that even the most altruistic act of "white magic "is also based on a split—the fissure between the human soul and the will of God, followed by the false identification of the soul *with* God, according to the illusion "I am the Doer". Once this primal alienation occurs, every other type and degree of psychic fragmentation will eventually follow.

If personal power is divorced from the Good, and consequently also from the Real, is it really power? Power and the *feeling* of power are often poles apart; in the words of St. Paul, "our power is perfected in weakness". Those who act against their own best interests in pursuit of the mere feeling of power, and who ultimately destroy themselves in the process, can in no way be considered powerful, any more than a psychopath who sets fire to a forest and then perishes in the blaze. A tiny act on his part, the mere striking of a match, ends by producing a massive effect, changing lives, setting hundreds or thousands of people into motion at his command; how powerful he must be! Likewise it may seem to a genetic engineer tinkering with human genes that he has matched Allah himself in creative power, whereas all he has really done is deconstruct the human form, ultimately including his own. In the words of the Holy Qur'an, *It is not their eyes that are blind, but the hearts in the breasts are blind*. Does the CIA brainwasher ever ask: "What terrible forces beyond my control have rendered me subhuman, made me their puppet, and destined me for the Fire?" Rarely, I would guess. More often he simply thinks that he is powerful both in himself and in the forces that "back him up". He is powerfully deluded.

And the most deluded of all are those global elites who, with almost inconceivable "power "and "intelligence "and thoroughness and ruthlessness and subtlety and reach, are on their way to turning this world—meticulously, deliberately—into a living Hell, a Hell from which there can be no escape for them because it will be peopled only by fiends like themselves, or suffering victims who could only bathe them in an atmosphere of pain. What could be more idiotic than pressing all the powers of the human mind and soul and all the technologies the human mind and soul can invent into the service of a negative result? And that's precisely what evil is: the synthesis of immense cunning and immense stupidity. [NOTE: 17,000 farmers committed suicide in India in 2010 because they couldn't pay their debts, a trend that's been going on for quite a while. Globalized agribusiness forces them to buy hybrid and/or genetically engineered seeds that don't reproduce in the next generation so they can't save any seed corn for next year's crop. And as traditional agriculture goes, so goes Hinduism, which requires the rhythms of village life for its *pujas*; as one Indian computer tech-support agent told me during a

long download, “nobody has time for Hinduism nowadays”. When my wife and I visited Rama Coomaraswamy in 2005 he told us: “No more than 5% of the population of India actually practices Hinduism anymore; if my father had made good on his plan to move there and try to live as a forest sage, it would have broken his heart.”]

Sufism and Shamanism

At this point we need to address the question of Shamanism, and other ancient forms of thaumaturgy that have survived as remnants from previous world ages. Does our condemnation of magic apply to every practice of one of the “primal religions “that manifests some thaumaturgic element? In terms of the Native American spirituality of North America, must we con-demn Black Elk and Thomas Yellowtail along with Harley Swift Deer and Carlos Castaneda?

René Guénon, in **The Reign of Quantity and the Signs of the Times [**Sophia Perennis, 2001] had the following to say about Shamanism, which, in my opinion, is most likely applicable to all forms of traditional magic that have survived into our times:

If we consider “Shamanism “properly so-called, the existence of a highly-developed cosmology becomes apparent, of a kind that might suggest concordances with other traditions in many respects, the first with respect to a separation of the “three worlds, “which seems to be its very foundation. “Shamanism “will also be found to include rites comparable to some that belong to traditions of the highest order: some of them, for example, recall in a striking way the Vedic rites, and particularly those that are most clearly derived from the primordial tradition, such as those in which the symbolism of the tree and the swan predominate. There can therefore be no doubt that “Shamanism” is derived from some form that was, at least originally, a normal and regular traditional form; moreover it has retained up to the present day a certain “transmission” of the powers necessary for the exercise of the func tions of the “Shaman”; but as soon as it becomes clear that the “Shaman” directs his activity particularly toward the most inferior traditional sciences, such as magic and divination, a very real degeneration must be expected, such as may sometimes amount to a real deviation, as can happen all to easily to such sciences whenever they become over-developed.

In view of this, the least that we can say is that Shamanism in our time, even in its most traditional forms, is an extremely uncertain proposition. Perhaps powerful, balanced and good-willed Shamans working directly under the command of the Great Spirit still exist; I hope they do. Nonetheless, the likelihood of our ever encountering one decreases with each passing year.

As Mircea Eliade points out in **Shamanism: Archaic Techniques of Ecstasy**, the Shaman is usually “summoned” to his role and his powers by a spirit being; and the psychophysical death-and-resurrection by which he claims them does seem analogous in some ways to the *fana* and *baqa* of Sufism: annihilation in God followed by subsistence in God. But if the Shaman is not also a holy man, if he does not possess the ability to view things from the standpoint of *Wakan Tanka*—or to fully submit to the will of *Wakan Tanka* whether or not he can see with His eye—then he is limited to serving the “agendas” of his spirit helper, which he has no way of investigating or evaluating with any certainty since he cannot stand “behind”

them; this is something that only God can do. As for the *fana* and *baqa* of *tasawwuf*, these are produced not by fierce austerities undertaken on one's own initiative, by a self-willed psycho-physical suicide and self-reconstruction, but precisely by the will of God. In the words of Jesus, "he who seeks to keep his life shall lose it, but he who loses his life, for my sake, shall find it."

An inescapable ambiguity crops up, however, when we recognize that it is possible to become more deeply receptive to the will of God through various techniques that include a psychophysical element, such as the Sufi *dhikr* (invocation), *sama* (spiritual concert), dance, or *khalwa* (spiritual retreat). That's why it's important to undertake these things only by the order or permission of one's *shaykh*, and why there is always a danger in Sufism, or in any heavily technique-laden spiritual way such as yoga, that the practitioner will fall into the illusion that he is reaching or summoning God on his own initiative, in which case everything is lost. In the case of *dhikr*, for example, the Sufi is not commanding God's presence by pronouncing His Name considered as a magical "word of power"; rather, God is speaking His own Name, on His Own initiative, within the Sufi's heart. The path of *tasawwuf* is not traveled by the power or plan or intent of the traveler, but by that of Allah: "Not my will but Thine be done."

The Addiction to the Psychic and the System of Antichrist

But why the great *attraction* to magic in our times? There is a dialectic to it: The "solidification of the cosmic environment" under the regime of materialism that Guénon spoke of in **The Reign of Quantity** produces, on the psychic level, a feeling of stagnation, dryness, petrification. Conscious access to God and the celestial world is largely blocked; the universe becomes "material, all-too material. "When materialism is new it expresses itself as triumphalism, the excitement of innovation, the "conquest of nature", the belief in progress; (this, apparently, is the phase China is in now). When it grows old, however, and when the negative consequences of such triumphalism—social, psychological and environmental—become apparent, the opacity and solidification of the universe, and the human soul, become terribly oppressive. That's when the "cracks" Guénon speaks of begin to appear in the solidity of cosmic environment, cracks that open in the direction of the "infra-psychic". And the Jinn know all-too-well how to exploit these cracks, since some among them have also been working to open such fissures from the other side. The dryness and deadness of materialism make the glimmering antics of the Jinn highly attractive to a jaded humanity; consequently magic, spiritualism and interest in the paranormal appear as an alternative to the materialist worldview, one that is vital and imaginative as opposed to dry and dead. They promise relief from oppression; but as with any addictive drug, the oppression that's temporarily relieved is in large part produced by the drug itself. As Hamlet said, "I could be bounded in a nutshell and count myself king of infinite space, were it not that I have bad dreams." And once the soul becomes addicted to the sort of psychic experience the Jinn can provide, or simply to the hidden powers of the psyche itself, access to God and the celestial order is doubly veiled: first by material opacity; secondly by a psychic counterfeit of spiritual realities. This, in Guénon's terms, marks the passage from "anti-tradition" to "counter-tradition". The deep emotional glamours (the Water element) and/or the sparkling multidimensional agitation (the Air element) that a person's psyche becomes subject to when under the influence of the Jinn will seriously compromise his or her ability to attain what the Sufis call *'jam*, "recollection", the sort of spiritual sobriety that allows one to concentrate one's attention upon God and the Path. (The "drunkenness" spoken of by the

Sufis is not, if you will pardon the pun, Jinn-drunkenness; drunkenness with God does not disperse the psyche but recollects it, which is why it can function as the polar complement to contemplative sobriety, as when St. Augustine speaks of "sober inebriation".) The steady, solid light of the celestial order—so well represented by the gold leaf used in Eastern Orthodox iconography—is replaced by the sparkling "pixie-dust "of the Jinn-world, in comparison to which anything else will seem painfully boring and uninteresting. Furthermore, just as in the case of psychedelics, alcohol and addictive drugs, the more we open ourselves to the Jinn and the sorts of experience and information they can provide (leaving aside for now the whole question of whether the Jinn we happen to be dealing with are Muslim or *kafir*, good fairies or demons), the drearier everything else becomes to us; we literally become addicted to psychic experience, and must endure all the jadedness and desiccation that goes along with it. And so we need more and more of it all the time, this being one of the lesser-known aspects of "the reign of quantity" (as well as, I would add, of our wonderful "information culture" with its "weapons of mass distraction") . However, according to a couplet I composed quite a few years ago'

Better the Wine of the Desert

Than the desert born of wine.

Once we have fallen into this sort of psychic addiction, the felt presence of God will become painful to us; we will tend to flee from it. God will seem to bring with Him a whole world of hopeless psychic deadness, burden, even cruelty. What we are actually going through in experiences like this, God willing, is a purgative withdrawal from our addiction to psychic experience—in the face of which, however, we will be tempted to see Allah as not a merciful Sustainer but a cruel torturer; only those recovering addicts who (by His Grace) love Him above all else will be capable of choosing the pain of the Real over the pleasure of illusion. In the words of St. John Chrysostom, "prayer is a torture-chamber"; or as St. Silouan of Mt. Athos put it, "Keep your mind in Hell and don't despair".

In strictly Islamic terms, the solidification of the cosmic environment is represented in part by the fundamentalist terrorists. Only someone whose soul is so painfully constricted that it seems to be choking the Spirit out of him will be attracted to meeting his Maker by blowing himself up. Thus suicide bombing is not only a tactic; it is also a passion. And in the face of such constriction, desiccation and cruelty, the betrayal of Islam via dealings with the Jinn and their world will become increasingly attractive to those who are repelled by the opposite and equal betrayal, that of the fundamentalists, as will those Sufi groups who habitually interact with the Jinn (whether or not they know it), practice *ruhaniyyat* and indulge in *karamat*. Nor is the meeting of the two apparent extremes of magic and warfare beyond the realm of possibility. Wizardry was a common weapon in the arsenals of the ancient world (as psy-ops is in ours), and the individual soldier of today will often seek magical protection from enemy bullets; this is one reason why Wicca is becoming increasingly prevalent in the U.S. military (cf. Qur'an 13:16). To the degree that Allah withdraws His Spirit from visible, historical Islam—as He is now withdrawing it, up to a point, from every religion, to the precise degree that its adherents have fallen away from Him—the *psychic* element of Sufism, valid and necessary though it is for the viable existence of *tasawwuf* in this world, will increasingly be reduced to the level of those "psychic residues "that Guénon saw as inhabiting the shells of dead religions—and the mass of

psychic material collected by Sufism over its history is truly vast, vaster than the treasures of a thousand caves of Ali Baba. Such psychic residues, as Guénon pointed out, can be exploited by magicians. To the degree that established Islam rejects Sufism, Sufism will be tempted not only to depart from Islamic norms in the direction of magic, but also to throw in its lot with those globalist forces who want to groom *tasawwuf* as a benign (or *compliantly* militant) alternative to the Islamicists. [NOTE: According to the article "State-Sponsored Sufism "by Ali Eteraz, accessed on the website of the Council on Foreign Relations, 7/28/2010, *"Why are U.S. think tanks pushing for state-sponsored Islam in Pakistan?....* Well, now, according to commentators from the BBC to the *Economist* to the *Boston Globe*, Sufism, being defined as Islam's moderate or mystical side, is apparently just the thing we need to deal with violent Muslim extremists. Sufis are the best allies to the West, these authors say; support them, and countries as diverse as Pakistan and Somalia could turn around."] And as Lee Penn has amply demonstrated in his **False Dawn** [Sophia Perennis, 2005], and Peter Levenda in **Sinister Forces**, Jinn-worship under one name or another, and according to the widest possible definition of this tendency (including adherence to a basically New Age or Neo-Pagan worldview), is far from uncommon among the intelligence communities (Levenda) and the national and/or globalist ruling elites (Levenda and Penn). [NOTE: As examples of this I can point to the acceptance of New Age teachers Barbara Marx Hubbard and Robert Mueller (former Assistant Secretary General of the U.N.) in the world of globalist institutions, as well as to Mihkail Gorbachev's revelation that he worships the Earth; see Lee Penn, **False Dawn**, www.falsedawn.us.] Consequently, there is a danger that certain elements of Sufism, or what once was Sufism, will become further jinnified, further veiled from the Light of Allah, further attracted to the practice of magic, as they are drawn into the gravitational field of globalism and its agents.

The "Great Goddess"

Both the cosmic environment and the collective psyche, at this extreme tail-end of the Kali-yuga, are haunted by the Jinn. And given that these beings include among their many nations the elementals or nature spirits (the Gnomes of Earth, the Undines of Water, the Sylphs of Air and the Salamanders of Fire, according to Paracelsus), and that the entire psychophysical world is feminine in relation to the Spirit, just as universal manifestation itself is feminine in relation to the Creator—Allah in His Name *al-Khaliq*—the world of the Jinn is in many ways the world of Mother Nature, the Great Goddess who, when no longer recognized as *Shakti* to the Absolute Divine Witness, is transformed into that regime of hopeless Fate that so oppressed the Pagans of late antiquity, and from the power of which—also (ironically) *by* the power of which—many blindly sought the protection of magic. For Shakespeare in **A Midsummer Night's Dream**, the Fairies are ruled by a feminine power, Queen Maeve; and it is obvious that the whole "return of the Goddess "in our time has gone hand-in-hand with a mass resurgence of the interest inboth Paganism and every form of magic. [NOTE: The openness of the Traditionalist School to the Divine Feminine outside the bounds of a single tradition is one of the things that has made it possible for various intellectual Neo-Pagans to identify with certain elements of Traditionalist doctrine and integrate them into their worldview—something that Schuon himself, judging from his highly critical attitude toward Paganism, would have been flatly opposed to. The magazine *Primordial Traditions* out of New Zealand, for example, has drawn heavily on the ideas of René Guénon, Frithjof Schuon and Huston Smith, as well as Nietzsche, Julius Evola and Aldous Huxley; its past editor, Gwendolyn Toynton, though

opposed to Wicca and "non-traditional" Neo-Paganism, believes that revived forms of ancient Hellenic or Northern European Paganisms such as Hellenismos or Asatru, based on traditional texts, can be viable spiritual paths in our times.] Consequently it behooves us to be very clear on exactly what the Divine Feminine is, and what She is not. And those of us who identify (as I do) with the Traditionalist School founded by René Guénon and brought to its highest point of development by Frithjof Schuon will be hampered to a degree in this study by the fact that Guénon hardly mentioned Her, while Schuon by and large emphasized only Her positive aspects, in both his books and in the radiant female nudes of his "shakti" paintings (though he did speak of the rigorous aspect of the Virgin Mary in his chapter "The Wisdom of Sayyidatna Maryam" in **Dimensions of Islam**). Simply put, if this Kali-yuga, then where is Kali? Where is the bloody-mouthed hag with the necklace of human skulls? Without an honest presentation of the dark side of the Divine Feminine, including the dark side of Eros, the image of the paradisiacal Feminine, erotic or otherwise, remains vulnerable to the insidious influences of what is denied. [NOTE: Patrick Laude in **Frithjof Schuon: Life and Teachings** sees Schuon's aesthetic/erotic/ contemplative relationship to the Divine Feminine as an example of Shamanism—incorrectly I would say—and understands the goal of Shamanism as the integration of the body and the lower aspects of the psyche into the spiritual life. He says: "The matter is not to cultivate powers for the sake of power—for, as Schuon has judiciously and vigorously stated, one can go to Hell with all the powers one wishes—but rather to integrate the various levels of one's being so as to know God with all that one is." Point well taken. But to consider magic of any kind, even the most traditional and altruistic forms of Shamanism, as a viable method of integrating the psychophysical individuality into the spiritual life, especially in these darkest of times, is ill-considered. Those whose psychophysical nature is not already fully integrated into the Spirit, or at least fully submissive to It—a condition extremely rare in our time—should never touch Shamanism, the exceptional case being that of the person (if he lives in the Americas) who, by the grace of God, has found and been accepted not simply by a working traditional Shaman or medicine man, but a true holy man or woman of the Native American way.]

Every rose has its thorn, every paradise its angel with a flaming sword; they are there to protect "the soul of sweet delight" from the crassness and lust of this world. Schuon is entirely right in saying the physical beauty of the human body testifies to Divine Beauty as such, independent of the spiritual state of the soul occupying that body. But without a teaching which elucidates Femininity and Eros in their false forms as well as their true ones—and in their rigorous forms as well as their merciful ones—a strict Puritanism, in my opinion, would be the wiser course. There are plenty of traditional sources (Grimm's fairytale "The Goose Girl", for example) which remind us that the outwardly attractive woman is not always the true bride, a doctrine which is valid in gnostic as well as emotional terms. Popular culture also recognizes this truth, its classic cinematic statement being *The Blue Angel*, starring Marlene Dietrich. But it is Shakespeare, not surprisingly, who ultimately says it best.

In **The Merchant of Venice**, Portia—Divine Wisdom—has concealed her portrait in one of three caskets—of gold, of silver, and of lead. She is then approached by three suitors. The expansive, foolish one chooses the gold casket: wrong. The cold, calculating one chooses the silver casket: wrong again. But the true bridegroom, Bassiano, chooses the leaden casket, and in so doing becomes a type of Christ, who endured the *tamasic* heaviness of the material world, death on the cross, and the harrowing of hell to save humankind. Within the lead of radical

kenosis, Bassanio finds the portrait of the True Bride. "You that choose not by the view" says Portia, "chance as fair, and choose as true!" And we need to listen as well to her verse dismissing the Prince of Morocco, the vain, inflated suitor, whose character reminds one of the Islamic legend that it was the peacock—narcissistic aestheticism—who introduced the serpent into Paradise:

> All that glisters is not gold,—
>
> Often have you heard that told:
>
> Many a man his life hath sold
>
> But my outside to behold:
>
> Gilded tombs to worms infold.
>
> Had you been as wise as bold,
>
> Young in limbs, in judgement old,
>
> Your answer had not been inscroll'd:
>
> Fare you well; your suit is cold.

Only the man, or woman, who thoroughly understands this can look upon Beauty naked, and know it as Wisdom. To teach "Beauty is the splendor of the True" without at all points immediately balancing it with "all that glisters is not gold" is to invoke *avidya-maya*, ultimately leading to the veiling of the Intellect and the corruption of the will. And one of the most common doors to the world of the Jinn (the other being the Promethean power-motive) is this very relationship to the Divine Beauty, something Jean Borella in **Guénonian Esoterism and Christian Mystery** criticizes as "the aesthetic identification with the Essence". To fail to grasp the truth that Beauty too has its rigorous side—something that the Troubadours and the Arthurian Romancers well expressed by their theme of the "Noble Lady Hard-to-Attain"—is to ask to become *pixilated* ("pixie-led"), *majnun* (Jinn-possessed). And the one who chooses the glamours of the Jinn over the rigors of Truth has picked the golden casket, wherein the true semblance of the Beloved will never be found. But the one who has endured the dryness of death to the world, death to the "soul commanding to evil", who has withstood the Jinn and all their blandishments, and has consequently chosen the leaden casket, will find that semblance, that *imago dei*—*insh'allah*—and be granted not only the power, but also the *right*, to look upon Beauty naked.

The Ambiguities of *Ruhaniyyat*

Be that as it may, Sufism, as we have seen above, does include its own form of thaumaturgy, known as *ruhaniyyat* (a name which, however, is applied in several other senses) which we may criticize but cannot absolutely exclude. If in his practice of this thaumaturgy the magus taps the power of Allah, and if he understands that he is working not with his own

personal power but with that of the Deity, then well and good. But again, where did the *intent* to employ the power of God for this or that purpose come from? Who issued the *commission*? Say a young woman comes to a *ruhani* magus and says, "Please, shaykh, invoke the power of Allah to heal my mother, who is quite ill." Does this magus know for sure, simply because he has received that request, that it is God's will that the girl's mother be healed? I myself want many apparently benign things that God may not want. Or is the very fact that the girl has arrived and made this request sufficient proof that Allah desires it to be granted? If God has told the magus in no uncertain terms, "those who apply to you have thereby applied to Me", then well and good; if indeed the shaykh in question has reached absolute certainty as to God's commission to him, and labors under no delusions, then he may do as he pleases. But if he simply says to himself (most likely without being fully conscious of it), "God is merciful and I am a man of good will; therefore I have a right to invoke the power of Allah to fulfill any petition that seems to me benign", then things are much less certain. Such a magus who has not been informed by the Deity in no uncertain terms that "your wish is My Command" must first submit that petition to Allah, stand in wait for His answer, and then *accept* that answer, whatever it might be, on pain of acting as a *saher*. Because the truth is, Allah only fulfills petitions that are brought to Him in response to His command "petition Me". A petition truly invited by Allah will be based on a desire formed by Allah Himself in the heart of the petitioner—and if the petition is not only granted by Allah but also in effect issued by Him, then of what use is *ruhaniyyat*? If the King offers me a precious gem with his own hand, do I send a carrier pigeon to retrieve it, and then hope the pigeon will be able to find its way home? At one point *ruhaniyyat*, like all other forms of thaumaturgy, or even theurgy, simply gets in the way—though without it (if, that is, we have been called to it by Allah, rather than entering it on our own initiative)—and, of course, in the absence of perfect *islam*—we may never be able to see exactly where that point is; as William Blake expressed the matter, "If the Fool would persist in his Folly he would become wise" (*insh'allah*).

The Prophet Solomon, peace and blessings be upon him, was given the power by God to command the Jinn and the physical elements, but according to Ibn al-'Arabi in the **Fusus al-Hikam**, he was the only prophet commissioned by God to do so, or rather the only one given both the power and the right to issue such commands on his own initiative; and the specific power he received was given to no one after him. God may perform miracles through His saints, but even the Prophet Muhammad, peace and blessings be upon him, was reminded by the Holy Qur'an that the power he manifested when, at the battle of Badr, he threw a handful of pebbles in the direction of the enemy after which the tide turned in favor of the Muslims, was not his own power, but God's: *You did not throw when you threw, but God threw.* (Qur'an 7:180)

I will end with a highly relevant account of "wisdom after foolishness" given by the great Shaykh Ahmed al-Alawi, as recounted in **A Sufi Saint of the Twentieth Century** by Martin Lings:

My first leaning [in the direction of Sufism] was marked by my attachment to one of the masters of the 'Isawi Tariqa who impressed me by his unworldliness and evident piety. I made every effort to comply with the requisites of that order [known for its practice of wonderworking], and this came quite easily to me on account of my youth and the instinctive attraction for wonders and marvels which is a part of human nature. I became proficient in these practices, and was

well thought of by the men of the order, and I believed in my ignorance that what we did was purely and simply a means of drawing nearer to God. One day when God willed that I should be inspired by the truth we were at one of our gatherings and I looked up and saw a paper that was on one of the walls of the house we were in, and my eye lit on a saying that was traced back to the Prophet. What I learned from it caused me to give up what I had been doing in the way of working wonders, and I determined to limit myself in that order to the litanies and invocations and recitations of the Qoran. From that time I began to extricate myself and make excuses to my brethren until I finally gave up those other practices altogether. I wanted to drag the entire brotherhood away from them also, but that was not easy. As for myself I broke away as I had intended, and only retained from that contact the practice of snake-charming. I continued to charm snakes by myself or with some of my friends until I met Skaikh Sidi Muhammad al-Buzidi….

One day, when he was with us in our shop, the Shaikh said to me: "I have heard that you can charm snakes, and that you are not afraid of being bitten." I admitted this. Then he said: "Can you bring me one now and charm it here in front of us?" I said that I could, and going outside the town, I searched for half the day, but only found a small one, about half an arm's length. This I brought back and putting it front of me, I began to handle it according to my custom, as he sat and watched me. "Could you charm a bigger snake than this?" he asked. I replied that the size made no difference to me. Then he said, "I will show you one that is bigger than this and far more venomous, and if you can take hold of it you are a real sage." I asked him to show me where it was and he said: "I mean your soul which is between the two sides of your body. Its poison is more deadly than a snake's, and if you can take hold if it and do what you please with it, you are, as I have said, a sage indeed." Then he said: "Go and do with that little snake whatever you usually do with them, and never go back to such practices again."

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And Pharaoh said: Bring every cunning wizard unto me. And when the wizards came, Moses said unto them, Cast your cast!

And when they had cast, Moses said: That which ye have brought is magic. Lo! Allah will make it vain. (Qur'an 10: 79-81)

UFOs, Mass Mind-Control, and the Awliya al-Shaytan, by Charles Upton [An update of Cracks in the Great Wall: UFOs and Traditional Metaphysics; Sophia Perennis, 2005]

[INTRODUCTORY NOTE: René Guénon, in ***The Reign of Quantity and the Signs of the Times,*** *said that the darkness of our era is the result both of cyclical conditions—the inevitable degeneration of the cosmic environment in these last days of the Kali-yuga—and the actions of organized human groups, groups that are made possible by these conditions, and who also actively exploit them, so as to actualize negative potentials that, without their intervention, would remain latent; in the words of Jesus, "there needs be evil, but woe to him through whom evil comes." Guénon called these groups working to invoke the most negative potentials of our times the "Counter-Initiation"; he also spoke of the opening up of "fissures" in the "great wall" that separates the material and the subtle domains, leading to the incursion of "infra-psychic forces" into our world, which will ultimately lead to its dissolution. It is my belief that the UFO phenomenon is an example of such forces, while the human groups who are apparently exploiting if not actually invoking these apparitions can accurately be described as agents the Counter-Initiation. The following article presents evidence of their activities, including their use of inverted forms of universal metaphysical principles as methods of mass social engineering and mind-control. We Traditionalists need to go beyond the sort of abstract, decorous lament with which we often address the present condition of our world, and directly confront the ingenious and active evil we must deal with in these times, so as to understand it in the most practical of terms. We cannot save the world, but we must, with God's help, save our souls—a task that will be doubly difficult if we do not grasp the precise nature and agenda of the spiritual evil that is moving against us.]*

According to the best available evidence, the UFO phenomenon has three separate yet intimately related aspects: 1) It manifests in terms of real material-world events, detectable by radar and sometimes leaving behind physical traces, events that are inexplicable according to mainstream science, though certain theories of post-Einsteinian physics might be able to speculate legitimately on some aspects of them; 2) It is also a psychic phenomenon that profoundly alters the consciousness of those exposed to it; 3) It is apparently surrounded by deception activities which mimic it, produced by actual human groups, as Jacques Vallee has demonstrated in his book **Messengers of Deception**.

My central thesis regarding the UFO phenomenon is as follows: The UFO "aliens" are beings from another "dimension"—the world called in some systems the *etheric plane*, situated on the "isthmus" between the material world and the world of dreams and mental imagery. The etheric plane is home to the Jinn, the elemental spirits, the fairies, the Powers of the Air mentioned in Ephesians 2:2—the "air" in this sense denoting the subtle-material dimension. (The "border" between the etheric plane and the world defined by the five senses apparently has something to do with the electro-magnetic spectrum, as evidenced by the fact that the proximity of a UFO will often cause electronic equipment to malfunction.) Some of the denizens of that world are best described as demons. Not all etheric "nations" are demonic, just as not every fish in shark-infested waters is a shark; nonetheless the early Christian Fathers were very wise to counsel strict avoidance of that realm, especially since the people who most commonly

interacted with it in their time—and are still doing so today—were (and are) the Pagan magicians.

The prime enigma is: How do the three aspects of the phenomenon relate to each other? Aren't they mutually exclusive? If UFOs are a real physical phenomenon, doesn't that mean that they have to be alien spaceships? If they are a psychic phenomenon, doesn't that mean that they *couldn't* be physical craft? And if the phenomenon is shown to be surrounded by human deception activities of the "Mission Impossible" variety, doesn't that mean that the whole thing is a hoax?

No on all three counts. Demons are subtle beings inhabiting the psychic or etheric plane who can temporarily materialize themselves and various objects in this world, but who cannot remain on our material plane in stable form for very long—if they could, they wouldn't have to *possess* people in order to work their evil in this world. (See Seraphim Rose, **Orthodoxy and the Religion of the Future**.) And the deception activities of human groups, besides being attempts to piggyback on and use a phenomenon that the deceivers didn't originate and can't control (the same can perhaps be said for various human attempts to mimic alien "technology") may actually be—or also be—acts designed not simply to deceptively imitate the "aliens" in order to influence mass belief, but to actually *invoke* them, in line with the practice of "sympathetic magic" as described in the classic work on mythology and primitive belief, **The Golden Bough** by Sir James Frazer. This depressing thesis leads us directly to the question of the possible involvement of the intelligence community and various arcane technologists, whose connection to the UFO phenomenon have been documented both by Jacques Vallee in **Messengers of Deception** and Peter Levenda in **Sinister Forces: A Grimoire of American Political Witchcraft**, in outright Satanism. (Levenda, for one, gives much well-researched evidence in support of this thesis).

The case of pioneer rocket scientist Jack Parsons comes immediately to mind. Parsons was a follower of black magician Aleister Crowley and an associate of L. Ron Hubbard, another follower of Crowley who founded the Church of Scientology and who also (according to my correspondence with Beat Generation writer William Burroughs in the late 1960′s, when Burroughs was in the process of breaking with Scientology) had a background in Naval Intelligence, something confirmed by Levenda. Parsons (according to Vallee) claimed to have met a "Venusian" in the Mojave Desert, performed Pagan rituals at his launchings (as recounted by Levenda), and went on to co-found the Aerojet Corporation and the Jet Propulsion Laboratory; a crater was named after him on the dark side of the Moon. In light of these revelations, I believe we should take seriously Eastern Orthodox priest Seraphim Rose's assertion, in **Orthodoxy and the Religion of the Future**, that the great expansion of the UFO phenomenon after WWII was in order to lay the psychic groundwork for the advent of the regime of Antichrist, particularly since there is no question that the mass belief in UFOs, whether conceived of as alien spacecraft or as "interdimensional" manifestations, has been an important element in the widespread pagan/occult revival that has so obviously weakened and undermined the world's religions.

The French metaphysician René Guénon, **The Reign of Quantity and the Signs of the Times,** provides a solid metaphysical basis for idea of Antichrist by demonstrating that this figure (whom Muslims call *al-Dajjal*, "the deceiver") is not simply a just-so fable that we must

take on blind faith, but represents a necessary dialectical phase in the dissolution of the present cycle-of-manifestation, and the ultimate re-creation of the world. Guénon also provides a cosmological context for the UFO phenomenon, though he does not mention it by name, limiting himself to describing the breakthrough of "infra-psychic forces" due to the hardening of the cosmic environment under the regime of materialism (the phase he calls "Anti-Tradition"), followed by the psycho-physical fracturing of that environment in our own time (the phase of "Counter-Tradition", i.e. false religion). Anti-tradition peaked in the 19th Century under the regime of "classical materialism", while Counter-Tradition is expresses itself in terms of our present postmodern worldview, one that might be termed "magical scientism". The upshot is that fissures are now starting to appear in the "great wall" separating the material world from the subtle-energy dimension, home to those entities that we regard, according to the scientistic paradigm, as "extra-terrestrial entities". Seraphim Rose, citing many of the Eastern Orthodox saints and the Greek Fathers, as well as Guénon himself, draws many exact parallels between the UFO phenomenon and the experiences of the early Christian saints with the demonic powers, in the days when Christians were still a small minority within a largely Pagan society where the practice of magic was commonplace. Jacques Vallee, in **Messengers of Deception** and his other books, provides much evidence to support this thesis, though he himself does not assert it; and if Peter Levenda's well-documented findings are accurate—findings that demonstrate the massive cross-pollenization since WWII between the military, the intelligence community and the power elite on the one hand and the world of the magicians and the occultists on the other—then we can say without fear of exaggeration that elements of the CIA and the "military-industrial complex" are involved in practices that can be accurately described as Satanism, whether or not they go by that name. If Jack Parsons, as Levenda shows, identified himself with Antichrist and dedicated himself to the destruction of Christianity, and if prominent psychic researcher Andrija Puharich, with all his connections to the intelligence community, was involved in channeling so-called "Extra-Terrestrial Intelligences", for which read The Powers of the Air (see below), then is Seraphim Rose's thesis, and mine, really that far-fetched? It will only seem far-fetched to those who do not accept the reality of the paranormal.

In his book **The Nine** (the first in the **Sinister Forces** trilogy), Levenda provides hard documentary evidence in support of many conclusions I myself had earlier reached, based mostly upon intuition and logic, and supported by only a few pieces of data I took as factual. For example, when I considered the information provided by Jacques Vallee that the UFO phenomenon is physical, *and* psychic, *and* also sometimes a product of human deception, I simply drew a logical inference: that if it is both psychic and physical, then it might well be a *materialization* (usually short-lived) of psychic realities in the form of physical objects and events, such as magicians have always reputedly been able to produce. And if it is also surrounded by human deception activities, I asked myself if such activities, at least on one level, might be *invocations* designed to catalyze these very materializations. This is the basic premise of the practice of "sympathetic magic" that was universal in the ancient world, and in the world of primitive tribes up to our own time: that in order to produce a phenomenon, the magician (after preparing suitable conditions) imitates it, as a Voudoo practicioner will stick pins in a doll so as to injure the person it represents. Anyone who has handled or bought a "rain stick" at their local health food store or Pagan Shoppe has come into contact with a traditional tool of sympathetic magic.

I further conjectured as follows: That certain magicians found they were able to produce actual preternatural phenomena through autosuggestion; as with the Tibetan practice of psychically materializing a *tulpu*, their ability to alter their psychic state also ultimately altered their physical environment as well: the premise of all magic. And then, in the late 19th and early 20th centuries, as studies of the effect of propaganda on entire populations in the "radio age" advanced and became better known, certain black magicians came to an obvious and horrible conclusion: that if changing their own consciousness could produce *local* manifestations of the preternatural, *changing the consciousness of the mass could produce global ones*. (The mass dissemination of LSD by the CIA in as part of their MK-ULTRA mind control program might well have been an expression of this agenda.) Consequently the "cracks in the great wall" were immensely widened, and in flew the UFOs, and all the other spooks and demons and sinister forces that beset postmodern humanity. Certainly such entities have a long history of intervention in our world, but today's *mass* interest and belief in them, and mass *experience* of them, has probably not been so widespread since late antiquity. Perhaps it was the Nazis, who, as Peter Levenda demonstrates in his book **Unholy Alliance**, placed all of Germany and much of Europe under the power of a Satanic cult dedicated to invoking the Powers of Darkness, who first got their foot firmly in the door in terms of the modern world; this would explain the "foo-fighters" (early "flying saucers") encountered by the allied air forces in their bombing runs over the dying Reich. After all, what is the literal meaning of *holocaust*? It means: a mass immolation of human victims in the cult of a Pagan god. And as the Argentine writer Jorge Luis Borges pointed out in his story "Deutches Requiem", the Nazis did not only immolate the Jews, but ultimately offered Germany itself as a living sacrifice on the altar they raised to the birth of the New Man and the New Age of Darkness. (NOTE: Certain of the secret "experimental aircraft", some of them disc-shaped, produced by the Nazis, and later by the Americans, during and after the war — the United States "inherited" many Nazi scientists through Operation Paperclip – were probably attempts to imitate the aeronautical abilities exhibited by UFOs, on the theory that these were highly-advanced technological devices built either by the human enemy or an extraterrestrial race. But some of the more "esoteric" of those involved in their production may have understood them on a different level: as another instance of sympathetic magic, one more highly concrete act of *invocation*.)

As Levenda has amply demonstrated, Jack Parsons was at the center of all these vectors of dark force: scientist, close associate of intelligence agents, Pagan magician. He is one of the ones who let the cat out of the bag in terms of the possibility of a literal synthesis between Satanism and modern science. But an even more interesting cat is the one released by Arnold Dahl, Fred Crisman and Kenneth Arnold.

The story, recounted in Levenda's **The Nine**, is as follows: On June 21, 1947, harbor patrolman Arnold Dahl spotted six UFO's hovering over his boat anchored at Maury Island in Puget Sound, this being the first major civilian UFO sighting after WWII. A slight explosion occurred on one of the objects, after which hot metal rained down upon and damaged Dahl's boat, killing his dog and injuring his teenage son. He had a camera on board and was able to photograph the objects. After returning with his boat to Tacoma he told his boss, Fred Crisman, of the strange event, and turned over to him his camera, the photographs and a sample of the metallic slag that had fallen from the sky. (More than 20 years after this event, Crisman was

subpoenaed by Jim Garrison in the course of his investigation of the Kennedy assassination, and was found to be an ex-OSS officer with a CIA file, as well as a friend of Clay Shaw!)

The next evening, Arnold Dahl was visited by the 20th century's first recorded "man in black", who advised him to forget the whole incident. The following day Crisman went to Maury Island, retrieved some more of the material that had fallen on Dahl's boat, and spotted another UFO.

A day later, on June 24, one Kenneth Arnold, a deputy federal marshal and member of an Idaho search and rescue team, while piloting his aircraft near Mt. Ranier in Washington State in search of a missing transport plane, spotted a formation of nine UFOs flying in formation. His subsequent description of them gave us our term "flying saucer"; it was these two sightings that began the first American "saucer scare" of the postwar era. Arnold's account was published in an Oregon newspaper; then, in early July, he was visited by two Air Force intelligence officers from California who were interested in hearing his story. Next, Fred Crisman contacted Raymond Palmer, editor of *Amazing Stories* magazine, with Arnold Dahl's story of the Maury Island encounter, but not before Palmer himself got in touch with Kenneth Arnold about the Mt. Ranier sighting. Palmer then suggested that Arnold meet with Dahl, a meeting that took place in Tacoma on July 30.

Flying to make that meeting on July 29, Arnold saw another, larger fleet of UFOs. And when he arrived in Tacoma, he found that no hotel rooms were available—except for a room in the most expensive hotel in town that had already been reserved in his name by person or persons unknown. Arnold and Dahl came together in that room to compare notes about their strange experiences—after which United Press International apparently received a verbatim transcript of the entire meeting!

Arnold Dahl was visited by his "man in black" a mere 24 hours after his UFO sighting and the explosion that killed his dog—and this at a time when UFOs did not loom large in the public mind, as they certainly were to do in short order, due in great part to the revelations of Dahl and Arnold themselves. How is this to be explained? In the absence of a mass paranoia about UFOs, why would a presumed government agency already have in place a system apparently designed to suppress evidence for the existence of extraterrestrials? That evidence, by and large, had not yet appeared, at least to the public at large. And though it may be true that the government and the intelligence community feared that the open appearance of such evidence was imminent and had taken steps to cushion the blow of these revelations on the public mind, another and equally logical explanation is that the man in black and his superiors *knew that the UFO apparition over Maury Island was about to take place*—and they could only have known this, 1) if they themselves produced the phenomenon, or 2) if they were in touch with those entities who planned to, and had received advance warning. Since it strains credulity to believe that any terrestrial technology available at that time, or even today, could have produced fleets of craft that were both undeniably physical objects, and also capable of feats no human aircraft could remotely duplicate, one *logical* (which certainly does not mean *conventional*) explanation is that the beings in control of those craft had communicated with their human agents to the effect that: "We are going to appear at such and such a place on such and such a date; get ready to put into action the follow-up plan we discussed." Likewise the mysterious advance booking of

the hotel room where Kenneth Arnold met with Arnold Dahl, the apparent bugging of their room, and the release of the transcripts of their conversation to UPI, are extremely good evidence in support of the hypothesis that both Dahl's and Arnold's UFO sightings were somehow arranged or known about in advance; if this were not the case, how could such a well-designed plan to exploit their reactions to those sightings, obviously requiring extensive resources and a great deal of coordinated effort, have been put into action so soon after the events themselves?

One point on which I disagree with Peter Levenda is where he assumes the appearance of the "man in black" to Dahl and the recording and release of Dahl's and Arnold's conversation in the hotel room as being were part of an effort to *discredit* their reports. Certainly the threats made by the "man" would make anyone think twice about revealing what he'd seen, but could this messenger's appearance not be equally well explained as an attempt to *lend credibility* to those reports? What could be more likely to convince someone of the reality and serious import of a particular experience than a threat by a mysterious stranger of unfortunate consequences if that experience were ever revealed? And why leak the conversation of Dahl and Arnold to the *UPI itself* unless the intent behind the leak was not to debunk UFOs but to influence the public to believe in them? A major *myth* of the UFO belief-system is that "the government knows everything, or at least an awful lot, about UFOs, but it is hiding all this data from us because it wants to convince us that UFOs—who are probably extraterrestrials—don't really exist." One way mind control works, however, is through the implanting of *assumptions* like this in the public psyche. Beliefs that, because they deal with the fringes of consensus reality, are rarely subjected to logical analysis, often become the focus of both "true belief" and "cynical debunking"—two equal and opposite departures from logical objectivity—two sides of the same coin. And to the degree that the effort to make sense of the UFO phenomenon is limited to the question "are they real or only an illusion?", all questions of their spiritual *quality* or their possible use as a vector of mass mind-control are pushed into the background. You are either a true believer or a cynical debunker; the purpose of the cynical debunker is in fact to *create* the true believer, to separate the knowledge that he or she possesses of the reality of the UFO phenomenon, based on painstaking research if not personal experience, from the collective validation that such knowledge would normally enjoy, thus producing a state of *paranoia*. Undoubtedly those who are working to influence mass belief well know that an individual laboring under this kind of oppression will desperately seek to overcome his schizophrenic split from consensus reality by finding or developing an explanation for his experience that consensus reality will accept. Consequently he or she will be apt to accept uncritically whatever explanations the social engineers may wish, for their own purposes, to provide; see my account of the mind-control technique of "deferred closure", below. And just as the cynical debunker causes the true believer to harden his position, so the believer has the same effect on the debunker.

Harvard psychiatrist, UFOlogist and Pulitzer Prize-willing author John Mack (he won his Pulitzer for a book on T.E. Lawrence, who was a British Intelligence asset; his UFO book is entitled **Abduction**) gained influence over his clients, most of them "alien abductees", by taking their side against their cynical friends, relatives and employers, many of whom thought they were crazy. But Dr. Mack was their friend; Dr. Mack *believed* them. His job was to help them to *accept* their experiences—to "accept" them as real, certainly, but also to "accept" the terroristic violation and *indoctrination* that such experiences usually involved—two very different

meanings of the same word. Mack's job, apparently, was to solidify and exploit the alien control that first penetrated the souls of his clients during their abduction experience, in a perfect example of well-known brainwashing technique of alternating terror (the abducting, violating aliens) with relief (the helpful, understanding Dr. Mack).

There has definitely been a concerted government effort to debunk the reality of UFOs; I certainly don't want to deny this obvious fact. But as I have stated, I believe there has also been a parallel attempt to plant the idea of their reality the public mind. It is possible that these seemingly opposed efforts may represent different factions within the power elite, but it is equally possible that both are part of a single overall strategy. In the 1997 UFO documentary *Area 51*, one of the interviewees makes the claim that as the human race entered the space age, the U. S. government and the military confronted the following question: What if in our exploration of space we encounter intelligent, technologically-advanced aliens and establish their reality? What effect would this have on human society? The conclusion was that it would create social chaos, so the Rand Corporation and the Brookings Institute were hired to develop a plan to head off this potential chaos. The result was a proposal that the public be slowly acclimatized to the notion of human encounter with extraterrestrial aliens over a 30 year period. Clearly the planting of evidence (spurious or otherwise) pointing to the reality of aliens, and the debunking of evidence in favor of that reality, would both find their place in such a plan.

But this begs the question: what was supposed to happen at the end of those 30 years? The Rand/Brookings social engineering plan may or may not actually exist, but if it does, it could have started out as described, and then progressively morphed into a plan to *produce* incontrovertible evidence of alien/human interaction (spurious or otherwise) after the 30 years were up, for specific social engineering purposes—perhaps in order to create the "united earth" that must ready itself to encounter an enemy from another galaxy. This, incidentally, would go a long way toward explaining the heavy and overt military and intelligence involvement in the Disclosure Movement (see below). As Peter Levenda recounts in his book **The Nine** (the first in the **Sinister Forces** trilogy), the relationship between the UFO phenomenon and the push for a One-World Government was clearly expressed by General Douglas MacArthur in a speech to the cadets at West Point on May 12,1962:

We deal now, not with the things of this world alone, but with the illimitable distances and as yet unfathomed mysteries of the universe…. of ultimate conflict between a united human race and the sinister forces of some other planetary galaxy; of such dreams and fantasies as to make life the most exciting of all times. And through all this welter of change and development your mission remains fixed, determined, inviolable. It is to win our wars [emphasis mine].

Returning now to *Area 51*, I would suggest that anyone viewing this documentary (it is available through Netflix) should direct his or her attention to one scene where, in a supposed video of a UFO, the object in question is described by the narrator as entering the field of vision "from the lower right", whereas the actual image we see is in the upper half of the screen. This disconnect between word and image is one form of the mind control technique I have named "subliminal contradiction". If the viewer accepts both the message received by his eyes and the opposite message received through his ears unconsciously, without noting the contradiction, his

critical faculties are at least partially disabled and he becomes highly receptive to suggestion. (The "lower right quadrant" element also suggests a Neuro-Linguistic Programming technique.)

This "error" in the documentary does not appear in the (supposedly unrehearsed) accounts of the interviewees; it appears in the composed narrative of the voice-over—and if it were an actual error it would certainly have been caught and corrected in the editing process. So we must conclude that it was deliberate, and thus that *Area 51* as a whole is a mind control production, possibly to further prepare us for the "disclosure" to come. And as for the revelation (if legitimate) that Rand and Brookings produced a report recommending that the belief in UFOs be slowly engineered into the public mind, this could be an example of the mind control technique Michael Hoffman calls "revelation of the method", as well as an attempt to depotentiate and co-opt any glimmer of realization on the part of the public that the belief in UFOs is being *promoted* as well as debunked. This could be done by admitting that the promotion is taking place while at the same time explaining it in such a way as to further the ultimate ends of that promotion rather than undermining them: "Certainly we are covertly promoting the belief in UFOs—not to delude you, however, but to prepare you to accept *the truth*." (This assertion appears not only in *Area 51*, but in the 2000 documentary *Close Encounters: Proof of Alien Contact*, also available through Netflix.) And to both promote and debunk the existence of alien-human contact could certainly represent the technique of subliminal contradiction applied on a mass level. This technique even seems to form part of MacArthur's speech in 1962: what could be more contradictory than for the cadets at West Point to be asked to steel themselves to fulfill a "fixed, determined, inviolable" mission in a war against "fantasies and dreams"?

As I have already made clear, I entirely accept the reality of the UFO phenomenon and the existence of "aliens", but I see the aliens as demons and the true reality of ongoing alien-human contact as the systematic invocation of such demons by elements of the military and intelligence communities operating under deep cover, an alliance that may have begun in some cases—as Peter Levenda and others have speculated—when scientists in Russia or at the Stanford Research Institute or the Lawrence Livermore Laboratory inadvertently broke through, in the course of their various psycho-technological tinkerings, into the dimension the demons inhabit. (See **The Manson Secret**, the third book in the **Sinister Forces** trilogy, for accounts of the harrowing praeternatural apparitions that dogged the scientists from Lawrence Livermore after they undertook to test the psychic powers , including psycho-kinesis, of Uri Geller in 1974-75.) And it is highly likely that such experiments in arcane science would have been inspired, in some cases at least, by the demons themselves.

"Mind control" techniques of various descriptions also operate in ordinary social situations. Anyone who has a basically manipulative way of relating to others is, if successful, a junior grade mind-controller; such people are often attracted to intelligence work where they can hone their skills and bring them to a more professional level. I personally experienced the effects of the revelation-of-the-method technique at the hands of a "friend" with whom I was involved in a certain church project. For quite a few years this man had been a management consultant with an impressive portfolio of past work in the world of multi-national corporations, teaching various meditative and cognitive techniques to upper management and applying them to conflict resolution and organizational development; his ex-wife had a background in undercover work

with the Pinkerton Detective Agency. On one occasion I told him, "I feel like I'm being used"—to which he replied: "But you *want* to be used, don't you? Don't you want to be useful?" Today my answer to that question would simply be "no—at least not by, or to, you"; but at that time I only replied, "Uh, yeah, sure, I guess…." In like manner, when Americans are told "your mass consciousness is being manipulated—but you already suspected that, didn't you?", our answer often is not "You bastard, are *you* one of the manipulators?", but "Hey! We were right!"—a much pleasanter sentiment, a much less frightening concept than the idea of total helplessness.

Since my main area of expertise is traditional metaphysics, let us now take a look at how various mind-control techniques, or those events and processes I believe might represent them, would look from a metaphysical perspective. To begin with, the use of the "revelation of the method" technique to demoralize the public by nonchalantly letting them know that they are (perhaps) under total control, is in fact based on a satanic inversion of the metaphysical principle that God is both Absolute Good and Absolute Power, an inversion that produces the counter-proposition: *whatever is inevitable must therefore be good*—the same principle that leads some voters to "back the winner" even if he or she is opposed to everything they claim to hold sacred. And subliminal contradiction itself is the satanic inversion of another metaphysical principle which holds that "God is beyond the *dvandvas*, the pairs-of-opposites"; to employ subliminal contradiction is thus to imply that whatever reality may lie beyond them ("the truth is out there!" as the *X-Files* mantra has it) must necessarily be Absolute Truth and Absolute Power. These inversions of universally accepted metaphysical principles are so precise and so word-perfect that one is led to ask whether or not certain Satanists, or mind-controllers trained and employed by the military or the intelligence services, may have in fact studied metaphysics so as to put it to use, in inverted mode, as the highest form of the "magical" manipulation of consciousness. (Anyone who has read **The Screwtape Letters** by C.S. Lewis will be familiar with the idea of the demonic manipulation of mass social attitudes—a manipulation that we might ascribe, under the theory that devils are rebel angels, to the "fallen cherubim". The cherubs appear in the Book of Ezekiel as "flying-saucer"-like aerial wheels whose rims are studded with eyes, symbolizing an *aeonian* knowledge that is both global in space and simultaneous in time. And the inverted, satanic metaphysicians who may be inspired by these fallen cherubim could be those to whom René Guénon, in **The Reign of Quantity and the Signs of the Times**, applies the Islamic/Sufic name of *Awliya al-Shaytan*, "saints of Satan".)

I would also like to draw your attention to what I believe could be another mind control technique that appears from time to time in the various UFO videos available on YouTube: A video with a caption like "Huge Amazing Mothership Appears over El Paso!" is followed by a video of a sky with clouds, and nothing else. This is similar to subliminal contradiction, but it is also apparently an attempt to suggest that the viewer sees something that he in fact does not see—in other words, to set up a hallucination. (It would be interesting to know whether subliminal images form a part of this process.) This technique is also based on an inversion of a particular metaphysical principle that lies at the heart of Christian theology, in this case the principle that God the Father, Who is Reality Itself, is invisible ("None has seen the Father at any time" said Jesus in John 1:18). In other words, the UFO that is invisible, but actually there, is identified with God Himself, the corollary being (again in Christian terms) that the UFO that *does* appear is equivalent to Christ, who is the manifestation or *icon* of the Father. And a UFO that is considered equivalent to Christ is nothing less than a sign of the Antichrist.

In any case, I believe that the evidence is quite strong that elements of the U.S. government and the governments of other nations have been doing all they can to implant the idea of the reality of UFOs as extraterrestrial spacecraft in the public mind while simultaneously debunking this belief; why else would Douglas MacArthur have come right out and told us in 1962 that the next world war—or the next war of the worlds—will be between a *united humanity* and invaders from *another galaxy*? In doing so he may have in fact revealed that the ultimate goal served by the inculcation of a belief in extraterrestrials in the public mind is to create a One-World Government by uniting the peoples of the Earth against a (real or imagined) common enemy—a speculation Jacques Vallee also put forward in **Messengers of Deception**. And if a united earth is the goal of such propaganda and mind control, then it stands to reason that the impetus and resources necessary to carry on such a massive social engineering campaign—which I believe includes the production of such motion pictures as *ET* and *Close Encounters of the Third Kind*, (both directed by Steven Spielberg), the docudrama *Roswell*, and television series' like *The X-Files*, as well as well-timed public releases of classified UFO files by the governments of Mexico, France, the United Kingdom, and more recently New Zealand—likely emanate from a power bloc that transcends the national governments. In my book **Cracks in the Great Wall: UFOs and Traditional Metaphysics** I had a section entitled *Mind Control and Roswell: The Spielberg Agenda?* in which I commented on the mind control-like qualities of Spielberg's UFO productions. I subsequently learned from **Sinister Forces** that a nuclear physicist named Jack Sarfatti, a colleague of psychic investigator Andrija Puharich and famous psychic Uri Geller—Sarfatti was involved in the "remote viewing" experiments at the Stanford Research Institute (a group that also studied the powers of Geller), experiments that involved the U.S. Army, the CIA, the NSA, the DIA and the National Security Council—on one occasion introduced Uri Geller to Steven Spielberg. So it would seem that a U.S. intelligence influence operating through some of Spielberg's movies is not beyond the realm of possibility.

Several motion pictures beyond those produced by Spielberg appear to be attempts to build and manipulate the "alien" myth. Leaving aside the more obvious candidates for this rolesuch as *The Day the Earth Stood Still*, the 1952 science fiction movie *Red Planet Mars*, directed by Harry Horner and produced by Anthony Veiller (who also wrote the screenplay) seems to fit this description. (It is interesting, from a synchronistic point of view at least, that the motion picture was released in the same year that massive UFO fleets made their appearance over Washington, D.C.)

Red Planet Mars presents itself as a simplistic piece of Cold War propaganda with a rather absurd plot—but an entirely different text is evident just beneath the surface. During World War II Horner worked on a U.S. Air Force propaganda film by Moss Hart called *Wingéd Victory*, based on his play of the same name; simultaneously Veiller was working with Frank Capra on several films in the documentary/propaganda film series entitled *Why We Fight*. When Horner made his directorial debut with *Red Planet Mars*, starring Peter Graves, this got him in on the ground floor of an American postwar trend, or program, of using science fiction movies to posit new social paradigms and belief-systems, movies sometimes drawing upon the expertise of WWII cinematic propagandists trying to reinvent themselves in a Cold War context, possibly under continued government patronage. All of them were following more or less in the foot-steps of H. G. Wells.

The basic story-line is as follows: An independent American scientist begins sending radio messages to Mars and picking up replies suggesting intelligent life; these exchanges are also being monitored by a Nazi scientist in South America working for the Russian Communists. The communiqués, detailing the advanced technology and high quality of life on the Red Planet, cause global chaos and economic breakdown, especially in the West, which leads Russia and the Soviet Block to believe that they have won the Cold War. But then messages with a religious content begin arriving, messages that suggest that God, or Christ, is the "supreme ruler" or "supreme being" of Mars. (The Mormons actually hold a similar belief.) This precipitates a worldwide religious revival, which the President of the United States interprets as heralding the advent of a new universal faith, based on the most ancient truths, one that encompasses and transcends all the traditional religions. This revival culminates in a Christian uprising in Russia that overthrows the Soviet system and installs the Patriarch of Moscow as the new head of state. The world rejoices. All this appears on the surface to be simply another example of the "Christian anti-Communism" of the Cold War, but since the religious world revolution is shown as based on the revelation that Jesus is not God but really only a Martian, leading to the inescapable conclusion that there is no God, it's obvious that a radically different worldview and agenda are being promoted: what appears to be a Christian revolution against dialectical materialism is really a *materialist* revolution against every religious faith.

Then things take a turn: the Nazi scientist shows up at the American scientist's laboratory, and reveals that he was the one who transmitted the messages supposedly coming from Mars; he shows them the original texts in his notebook. He threatens to tell the world of his deception and destroy the new-found peace. The American scientist and his wife realize that the later religious messages aren't in the notebook, so they must have come from another source. At this point the American scientist begins to "lose his faith in Mars" and believe that the messages were likely a deception planted by the U.S. government to bring down the Soviet system; the Nazi agrees. The picture now reaches a Luciferian/nihilist crescendo. The Nazi starts quoting Milton's "Paradise Lost": "Better to reign in Hell than serve in Heaven…. the unconquerable Will,/And study of revenge, immortal hate, /And courage never to submit or yield…."; he declares that he worships Lucifer. Then, unbeknownst to the Nazi, the American scientist releases explosive gas into the laboratory, planning to blow him up along with himself and his wife in order to preserve the deception that has brought peace to the world; his wife sees what he has done, agrees to die with him, tells him she loves him and says that what they are doing is good; the Nazi still doesn't realize what is afoot, but he pulls a gun and holds them captive. The scientist's wife asks him to light a cigarette for her which will touch off the explosion, but he resists. She says to the Nazi, immediately after she has chosen to commit murder and double suicide in order to protect a global deception: "God gave us free will, that's what distinguishes us from the animals. But if we choose evil now, that's the end of the human story." Then the Nazi realizes that the room is filled with explosive gas. He struggles to prevent the American from lighting his lighter, but at the last moment a *real* message starts coming in from Mars, indicating that the earlier religious messages were genuine, so the Americans no longer need to blow up the laboratory. The Nazi, however, in an attempt to suppress the message, fires at the transmitter and the laboratory blows up, killing all three.

The eulogy for the scientist and his wife is delivered by the President of the United States, who talks about their being caught up to God in a fiery chariot (the lab explosion), but

then contradicts himself, rather eerily, by saying "the whole earth is their sepulcher". Apparently no more messages will be coming from Mars because only the dead couple (and the Nazi) knew how to receive them. But the last message has been preserved: "Ye have done well, ye good and faithful servant." The movie ends with a view of churches all over the world filled with the faithful giving thanks to God for their salvation in a world of peace. In the last scene a Pentagon general embraces the American scientist's two orphan sons, as if he were their father now. The whole idea that Jesus was a Martian is never denied, just drowned and suppressed in a wave of Christian piety.

So here we see God's salvation of the world identified with murder and suicide, perhaps in a Luciferian version of the Crucifixion and the suicide of Judas; we see the "good" American scientist and his wife and the "evil" Nazi united in choosing to commit a capital crime and mortal sin; we see *telling the truth to the world* associated with Nazi *evil*, and *deceiving the world* identified with good upstanding American Christian (or good upstanding American Martian) *good*; and we see the military taking over the protection and raising of our children. The effect of this motion picture in terms of social engineering is to deny the existence of God but retain religious sentiment while diverting it to an inappropriate, material object (i.e. an idol), and to represent deception and crime as the only way to world peace and global unity: if the people would only forget God, make a god out of science, happily allow themselves to be deceived and call evil good, all would be well on planet earth. I have absolutely no doubt that these are the precise social engineering goals of many in the power elite, who may well have hired Horner and Veiller, these makers of propaganda films, people who had already worked under their direction during the war, to implant these notions—under cover of cheap cinematic fiction that need not be rigorously analyzed because it is not expected to be taken seriously—in the mass mind.

Postwar cinema presents us with two basic images of the "extra- terrestrials": they are either a technologically advanced and spiritually enlightened race whose intentions toward humanity are good, or a race of evil monsters bent on enslaving or destroying us. *Red Planet Mars*, *The Day the Earth Stood Still*, Carl Sagan's *Contact* and (in some ways) Steven Spielberg's *Close Encounters of the Third Kind* present more or less the first view—although *The Day the Earth Stood Still* portrays the aliens as interstellar policemen who will destroy us if we do renounce war as they have—except, apparently, when they opt to destroy entire races and planets from time to time—while *The War of the Worlds*, the television miniseries *V*, *Independence Day* and a whole slew of grade B space operas present the aliens as enemies of the human race. However, both these versions

of the aliens have one thing in common: they both call for *global unity*, either as the crowning "evolutionary" achievement of humanity as helped and guided by the "space brothers", or (as Douglas MacArthur warned us) the necessary united front against an enemy from beyond the stars. And given the nature of the mind-control technique I have named "unconscious contradiction", it is not inconceivable that both views of the space aliens were designed to work together; in any case they *do* work together *de facto*. It is quite likely that H.G. Wells, as an unashamed technocratic globalist, intended **War of the Worlds** as a propaganda piece promoting global unity; he certainly presents space travel as part and parcel of a politically united earth in his **Things to Come**. In the first book he paints the aliens as enemies of the earth;

in the second, it is the higher caste of technocratic globalists who initiate space travel, as against the bigotry and superstition of the ignorant masses who want humanity to remain earthbound. In *The Day the Earth Stood Still* the aliens act as a sort of United Nations peacekeeping force; in *Red Planet Mars* and *Contact* they are revealed as the actual *material* reality behind the human belief in God. But despite their differences, every one of these motion pictures is a clear apology for political globalization. A question I can't answer with any certainty, but one that definitely needs to be asked, is: could this unanimity be nothing more than an accidental reflection of the *zeitgeist*, or is it, at least in part, the product of a deliberate program of social engineering?

A recent example of the kind of engineering I am talking about is the book **Challenges of Change** by "retired NORAD officer" Stanley A. Fulham, which is supposed to be based on revelations made by an "intelligence officer connected with NORAD" of a great deal of UFO information that has been kept secret from the public by the U.S. government, and which predicted that UFOs would appear in the skies above earth's cities on Oct. 13 of 2010, in a sort of real-life version of a similar episode from science fiction writer Arthur C. Clarke's book **Childhood's End**. The UFOs dutifully appeared, right on schedule (you can see the videos on YouTube), although the ones that took their place in the sky above New York's Central Park gave more the impression of illuminated helium balloons than of the more spectacular and convincing types of UFO phenomena.

Retired astronaut Edgar Mitchell, in a 2008 interview, made a "startling new revelation" about UFOs, claiming that the U.S. government has been trying to hide their existence for years but that the truth finally leaked out despite their best efforts. He also revealed that he had been briefed by the Pentagon on several occasions—one of these briefings, he implied, being fairly recent—to the effect that the UFO phenomenon is real, and the government is in ongoing contact with the extraterrestrials. We know, however, that Mitchell has been making claims like this for many years; why would the Pentagon reveal information to him that they hoped would never be made public when, judging by his past statements, he was all but certain to make it public, as he in fact did? And why was he never subject to persecution or legal action for revealing classified information? This makes no sense—unless the true intent of the unknown source of this "informa-tion" (and of Mitchell himself), is to implant the belief in UFOs in the public mind. As Levenda points out, Edgar Mitchell (who also happens to be a Freemason) has a long-standing involvement in paranormal research; he was the one who was on hand to welcome Uri Geller to the Stanford Research Institute.

One of the methods employed in this mass social engineering campaign is illustrated by the following anecdote: *Someone admitted to an American Air Force base catches a glimpse of an object resembling a UFO through an open hangar door. As soon as he sees it, the door is closed and he is told "You weren't supposed to see that". Then, a few days later, the proverbial "men in black" arrive at his house, threatening reprisals if he tells anyone what he saw.* This is a classic case of psychological manipulation, where an event that might have made little impression on him suddenly, through the use of terror, assumes the status of a dark revelation: "If these people are desperate enough to threaten to harm me or my family if I reveal what I know, THEN WHAT I SAW MUST BE REAL."

So it appears that various governments, possibly taking their orders from an authority that transcends the national state, have been trying to capitalize on the UFO phenomenon by *officially* denying that it exists (against massive and mounting evidence) while at the same clandestinely leaking stories confirming that it does exist. Why would they do this, other than as an opportunity to employ the subliminal contradiction technique on a mass level, or as a way of "easing" the public into an acceptance of the reality of extraterrestrials so as to minimize social chaos when the big "disclosure" arrives? For one thing, if they were to officially admit the existence of the UFO phenomenon, they would either have to say "we don't know what it is and we can't control it"—thus undercutting their own authority—or else they would have to produce the alien diplomats they are claiming to be in contact with so they could appear on the Oprah show. Since they can't produce those diplomats, they would rather let a growing segment of the population believe that they *are* in contact with extraterrestrials, but that they must hide this to prevent mass panic. By acting in this way they are suggesting to the populace that they have immensely powerful allies, and at the same time preventing their lack of a full understanding of the UFO phenomenon (which Jacques Vallee believes to be the case) from being publicly exposed. So what we have is a mass mind-control project piggybacking on a real phenomenon, which would explain why some UFO encounters are truly inexplicable, while others appear to be deceptions most likely produced by human action.

This social engineering program has already produced, among other things, the Disclosure Movement, many of whose sponsors have military or intelligence backgrounds (they are quite open about this), which is dedicated to pressuring the U.S. government to come clean on what it knows about UFOs and alien contact. And every time they "force" the government to reveal another item of data about the "reality" of this contact, the greater their sense of triumph after so many years of social marginalization, of being typed as mentally imbalanced cranks. In view of this long-delayed "success" it is highly unlikely that most Disclosurites would be willing to consider the possibility that they are being manipulated by the very people they believe they are finally triumphing over after a lifetime of lonely struggle.

The program has also given rise to the "discipline" known as *exopolitics*, whose proponents believe that that they are in ongoing, diplomatic communication with the aliens via an extraterrestrial organization or organizations somewhat on the order of the United Federation of Planets from the Star Trek mythology. In this they are imitating what they believe the Federal Government is capable of; according to them, the Feds don't have the monopoly on extraterrestrial contact, by golly! They too have made an alliance with the Powers of the Beyond. This leads us to ask how this "communication" with the aliens might be accomplished. Are their "allies" from the intelligence community feeding them all the latest diplomatic communiques? Or are they in direct contact with the demons themselves through channeling and mediumship?

This second possibility is far from unlikely, given that the well-known psychic researcher Andrija Puharich, associate of Aldous Huxley, the man who introduced Uri Geller to American audiences, consultant to the Pentagon on the military uses of parapsychology, participant in the MK-ULTRA mind control experiments conducted by the CIA, was also involved, along with a group of eight colleagues that included members of some of America's first families, in channeling (through an East Indian medium) a group of "extra-terrestrial entities" known as The Nine; the story is recounted in Peter Levenda's book of the same name.

To sum up, the "outer" explanation of the UFO phenomenon and the human activities surrounding it is as follows: The phenomenon is real, and largely inexplicable according to conventional science, though theories abound. In view of this, national governments, or cabals within them, or various extra-governmental power blocs, have said to themselves: "If we can't explain or control the UFO phenomenon, we can at least use it to our benefit." Consequently they have been playing a game with the public of issuing both official denials that the phenomenon exists, or is inexplicable, or is in any way significant, while at the same time planting spurious evidence that suggests it is all too real—evidence to which are attached various items of belief, or various *commands*, that they wish to disseminate. In particular, they apparently want to spread the belief that national governments know a great deal about the phenomenon and what's behind it, and that such governments are in fact in ongoing contact with intelligent extraterrestrial beings, but must officially deny this for obvious reasons. In other words, the actual disinformation being disseminated is not in service of the alleged Massive Government Coverup, which in practical terms would be almost impossible to pull off, but rather a highly successful attempt by some group or groups to make the population *believe* that a Massive Government Coverup exists, that the government wishes above all things to debunk the UFO phenomenon—a much easier task. (This is not to say that the military and the intelligence community do not possess great masses of classified data on UFOs and alien contact, simply that they do not necessarily understand what they are or why they are appearing; this, at least, is Jacques Vallee's belief.)

The effect of this affirmation/denial technique in terms of the more "exoteric" aspects of social engineering is five-fold:

1) It protects the national governments from being called upon to actually produce the alien diplomats they are supposedly in contact with;

2) It lends such governments an aura of preternatural power, and terror, since they appear to have as allies highly "advanced" beings, beings from Beyond, who certainly do not rule by the will of the people;

3) The practice of openly denying while covertly affirming the existence of extraterrestrials is an example of two mind-control techniques. The first, detailed above, is the one that I have termed "subliminal contradiction": Contradictory bits of information are proposed to the human mind as equally true, and the contradiction between them carefully kept from rising into consciousness; this technique stuns the critical faculties and put the mind of the individual or collective subjected to it into a highly suggestible state. The second technique, which I call "deferred closure", by continually promising to satisfy and at the same time continually frustrating the innate need and function of the human mind to come to a consistent view of reality, produces a state of "closure-starvation", after which almost any belief that promises to provide the desperately needed closure will be seized upon as true, and believed implicitly, like a straw clutched by a drowning man. It will be believed because it is seen not as an alien notion that is being imposed upon the subject against his will, but as the product of his own creativity, insight, perseverance, and self-sacrifice.

4) It makes the true UFO believers feel as if they are part of a growing and increasingly successful campaign to force the hand of the U.S. government, that they are both persecuted martyrs and victorious heroes. This is a perfect example of *the government co-optation of anti-government action*, the creation of a "controlled opposition"—a method of social engineering that is certainly not limited to the UFO field;

5) By fostering the mass belief in alien contact, it acts to break down traditional paradigms of reality, including religious worldviews, in order to make the imposition of a One World Government, and possibly a One World Religion, easier to swallow—a religion that must appear to any well-informed believer of the Abrahamic Religions as the regime of Antichrist. As General Douglas MacArthur said on Sept. 2, 1945 (recounted by Peter Levenda in **A Warm Gun**, the second book in his **Sinister Forces** trilogy):

We have had our last chance. If we cannot devise some more equitable system, our Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence, an improvement of human character that will synchronize with our most matchless advances in science, art, literature and all the material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh [emphasis mine].

It is possible to see this as a call for a Christian revival in western civilization. The general, however, does not appeal here to Christian tradition, but to science, literature and art. His pronouncement is also a succinct statement of the basic premise of the classic science fiction movie **The Day the Earth Stood Still**, whose theme is in no way Christian; it almost fits him to be considered one of the ideological founders, the "grand old men", of the New Age Movement!

Furthermore, as I have already pointed out, the human activities surrounding the UFO phenomenon have an "inner" or "esoteric" explanation as well: Certain individuals and groups within national governments and/or the intelligence community and/or various extra-governmental power blocs actually *are* in touch with "extraterrestrial intelligences", but in much different way than they wish the public to believe. These "intelligences" are demons, and those in touch with them, black magicians. What to the "exoteric" social engineers are deception activities designed to alter mass belief, to the "esoteric" magicians, the "metaphysicists", are acts of demonic invocation: the mass belief in extraterrestrials, and the *mass suggestion programs* that foster this belief, actually aid these *awliya al-Shaytan* in their attempt to contact those entities, and release their baleful influence upon an unsuspecting world.

The esoteric dimension of the UFO phenomenon and the human activities surrounding it also manifests in terms of an inverted metaphysics. As subliminal contradiction is the satanic shadow of the Absolute, so deferred closure is the satanic shadow of the metaphysical principle, enunciated by metaphysician Frithjof Schuon (who was in some ways a "successor" to René Guénon) that God, as Absolute Reality, is necessarily also Infinite Possibility—which is why Scripture informs us that "with God all things are possible" (Matthew 19:26). If the intuitive sense of Infinite Possibility becomes alienated from the intuitive sense of Absolute Reality, the Absolute will falsely appear not as the inviolable source of all stability, security and certainty, but rather as a kind of "Absolutist", a Divine Tyrant. At the same time, our perception of the Divine Infinity will be transformed from a vision of Infinite Life into an endless pursuit of an

elusive wholeness that always escapes our grasp, one that leads only to the dissipation, and ultimately the destruction, of the soul that attempts it, or is lured into it. It is this deluded quest that led William Blake to say, "More! More! is the cry of a mistaken soul; less than All can never satisfy man." If subliminal contradiction is the satanic inversion of the Absolute, and consequently of the masculine aspect of the Divinity, deferred closure is *avidya-maya,* the satanic inversion of the Divine Feminine. Subliminal contradiction stuns and oppresses us with a heavy hand; deferred closure teases us, drains our vitality, until we become its slaves, its eunuchs.

One final and highly interesting piece of the UFO puzzle may have been provided by a strange figure known as Prophet Yahweh—a Black man who dresses a bit like a Muslim and who claims to be able to summon UFOs at will. In a 2008 news editorial on ABC Channel 13 in Las Vegas, Nevada (available on YouTube at http://www.youtube.com/watch?v=ObD_ujS0t9E), he was shown as apparently able to induce a swift, high-flying orange sphere to materialize on command, which was filmed by the startled news crew. Prophet Yahweh had issued a challenge to the media, claiming that he possessed this ability; Channel 13 responded by naming the place, date and time when the UFO was to appear, apparently hoping to produce an entertaining segment debunking an inflated but harmless crank. But when the UFO actually did appear, they were (apparently) non-plussed. It is possible of course that Channel 13 was in on the stunt. But if they weren't, a couple of other scenarios suggest themselves: either the Prophet was in radio contact with human agents able to produce the phenomenon at will, or he did in fact possess the psychic ability to invoke the apparition of UFOs. In other words, he was either a disinformation agent or an actual magician—possibly both (though he has more the demeanor of a victim, possibly a victim of mind-control, than of a powerful and self confident Magus). I remember when, as a child in the late 1950′s, my family and I used to gather on our patio at night overlooking San Francisco Bay to view the Perseid meteor shower, which takes place in August. Gazing up at the starry sky for hours, my mind would wander to the subject of flying saucers; I had the distinct feeling that if I wished hard enough I could make one appear—and I don't think I am alone in this fantasy, which seems to be one aspect of the "UFO archetype" in collective belief. Years later, meditating with my eyes open just after sundown on Mt. Shasta, California, I saw two distinct and vivid points of light crossing the twilight. Startled, I came out of my light meditative trance: the lights were no longer there. So I settled back into meditation—and there they were again. That's when I came to the conclusion that UFOs are *objective* realities—by which I mean actually out there in space, or in one sort of space—and also psychic realities, in the sense that one could peer into the dimension proper to them by altering one's consciousness.

In conclusion—leaving aside for now the possibility of organized demonic invocation to usher in the Antichrist, which not every reader will accept, to say the least—I believe that UFOs and alien contact are both very real phenomena and elements of a modern myth that has been partly created, and certainly widely manipulated, by various governmental and globalist forces for their own purposes. Until the UFO debunkers take the hard evidence for the reality of UFOs seriously, and the UFO believers do the same with the hard evidence that their conception of the phenomenon is being manipulated by people who do not have their best interests at heart, no sort of scientific, or psychological, or political objectivity will be possible with regard to the UFO phenomenon and its profound effects upon the human race.~~ Charles Upton